seat, their legs slightly bent and half spread out in front of them. 516
The upper trunk is bent slightly forward, the back curved, the outstretched arms rest with their elbow joints on the knees or are crossed on top of each other under the knees. I can still see them today, as I did so often then, sitting around the evening fire, their hands spread out over the warming logs as if blowing something, their heads leaning back to let the smoke pass by. The winter mornings are quite cold. Then they turn towards the early morning sun in a remarkable position: they spread their legs as far as they can so that even the flat under parts of the legs will receive full sunshine and no limb will cast a shadow on another.

If they are in a good mood, they praise the beneficence of the rising sun in their own pictorial language. Half singing and half declaiming they repeat many times: "gaiu aib gye /gûrib ûabe, sores gye ti ûaas," i.e. the cloud shadow is the son of a jackal (scornfully), the sun is my daughter."

C. Expression of Emotions

The male Hottentot imposes a certain reserve on himself either 201
from cleverness or from consideration. In the female sex, where this [151 191]
reserve usually disappears, a comparison with the Herero woman shows great differences. The facial expression of a Herero woman is masked by a brown, earthy, fatty salve, with which the face as well as the rest of the body, the leather clothing and the three-pointed cap is rubbed. Such a woman, when she is listening to the conversation of those sitting around and is leaning motionless against the clay hut, seems to be made from the same dark clay which suddenly comes to life when the whites of her eyes and teeth light up at a word that concerns her.

A Hottentot woman is never this quiet; if the conversation is solely 201
concerned with objects which take up her attention more than usually, 521
she gesticulates vivaciously. If passion is the chief concern (even if it is only alive in her memory), then scarcely any part of her body is still: the upper part of her body is now bent forward, now sideways, her arms wave back and forth in front of the listener's face. Sometimes she points with ridiculous clarity to the wall of the hut to indicate the distant setting of the tale, sometimes the index finger of her [183] right hand will be balanced in the hollow of the left to aid in the explanation.

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[Text omitted]

[457] Translation of XXXII

The Jackal and the Hyena Who Take Away the Ann' Two Cows

The hyena and the jackal were tending (ũũi, narr. pass.) the cattle (//goana, neut. pl.). And they came (ai) to (doba) thorn trees (//kʰũũti) and looked for hairs resin for themselves (hare). Then the hyena said: "Brother Pale, look (gũ) after the cattle, won't you (re)." Then the jackal looks and says: "They are lying (//gui) together in the shade" (ihaã, vb.: the assembling of the cattle seeking shade in the hot hours of the day). Thus he said, although (xabe) the cattle had run away (hĩ, with the personal suff. of the neut. pl.) and continued": "Sister Pointed Rump, did you (-i fem. personal suff., after

> "This dialogue (cf. Folk tale XXXV), in which two scoundrels, each with the same mischief in mind, cautiously sound each other out without, however, admitting their designs openly at first, is characteristic of the crafty character of the Hottentot.

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dai "to think") have in mind what I had in mind?" And the hyena answered: "I had it in mind." Whereupon the jackal: "Let (hã) us (-m, derived from im, the suff. of the 1st pers. dual masc.-fem.) then seek (ũũ) the cattle and (ũ) go away to slaughter (gĩ)" together (-gu)."

> "//gu also has the meaning "to slaughter a roast for a wedding." The word is to be understood in this sense here also; the hyena's subsequent request for copulation is linked to it. In the legends the jackal always appears as a man and the hyena, with few exceptions (for instance in XXXIV where it figures as a stupid bridegroom) as a woman.

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Des jaers seetien hondert en negen-en-vijftigh, ontstont tusschen de volken Goringhaiqua of Kaepmans, en d'ouwen daer te lande een heftigh oorlogh, over de besitting en toe-eigeninge van het lant ontrent de kaep, daer de Kaepmans d'ouwen trachten uit te sluiten; met voorwenden van aller eerwen her dat beseten te hebben. In dien oorlog boden hen de Gorachouquas of Tobaks-dieven doorgaens hystant, en veilden veiens van ons volk, daer kans viel om hen te bespringen, met aengapen ter neer, en bragtense jammerlijk om den hals: t'effens beroofden sy den ouwen ook van beesten, gerechtelijk voor koopmanschappen aen hen gerulli, die sy hen soo snellijk ontjaeghden, dat sy niet te beschirten waeren; nemende al meest hun slaegh weer, by ongestuimigh en regenachtigh weder; wel bewust dat dan met het gewear seer weinigh konde uitgerecht worden.

Deze trekken en wetenschap hadden sy bekomen uit bericht van eenen van hun eigen volk by hen genaemt *Nommoé*, en by d'ouwen *Doman*, dit te *Bolosie*, (derwaerts overgevaren, met een schip van de Kompanjie,) sich vier of vijf jaren had opgehouden, en den omgangh der Neerlanders wel bebrichtigt, ook wilts geen kleen gedeelte daer van ingenegen. *Doman*, dan, met de schepen, (herwaerts na Hollandt verrordeert,) weer aen de Kaep gekomen, hielt sich een langen wijle in Neerlantsche kleding by d'ouwen, maer begaf sich eindelijk weder onder die Kaepmans, maekende hen het doen en den omgang der Neerlanders, en de maniety van hun gewear volkomelijk bekent.

Hy, t'effens met noch een anderen strijdbaren krijghsknecht, gebuirtig by de Hottentotta *Cherabiqua*, en by de Neerlanders *Pietr-neus*, sijn altijts de voor-vechters geweest, en hebben altijts het spits in het aenvallen voor sigebatten, sonder dat sy dit, van wegen hunne overgroote ruddigheit, door hetmelijke wachten van rustuyre of vuer-kuechten t'achterhalen waren.

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[1]) For a summary description of this "war," see Theal, op. cit., pp. 221. Van Riebeeck, in the memorandum he prepared for his successor, wrote of the Goringhaicona: "They are those who pretend that this Cape land has during all the centuries been their own, and seeing that we had permanently established ourselves here as agriculturists, according to their own statement, made war against us in 1659, in consequence of the rude behaviour towards them of some of the freemen" (*Letters Desp.*, II, 288).

[2]) He belonged to the group of Cayemen, and was called Doman or Dommie by the Dutch. "Because he was such a very simple-minded man" (D. Hor. 13, 1660). He had lived with the Dutch for some time, and was believed to be attached to them and faithful to their interests. In April 1657 he accompanied van Goens, after-

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In 1659 there arose between the Goringhaiquas or Capemen and our countrymen who were there a violent struggle over the occupation and ownership of the land about the Cape.[1] The Capemen attempted to expel us, alleging that they had held this land from time immemorial. In this war the Gorachouquas (Tobacco Thieves) gave them continual support; and whenever an opportunity occurred of attacking our people they struck down many with assegais and killed them tragically. In addition, they plundered our countrymen of cattle lawfully bartered from them with merchandise, driving away the beasts so rapidly that they could not be fired upon, for they availed themselves mostly of opportunities when the weather was unsettled and rainy, knowing well that little could then be effected against them with firelocks.

The knowledge of this trick they had obtained from one of their own people, known to them as Nommoë and to our countrymen as Doman.[2]). He had spent four or five years in Batavia, where he had been taken in one of the Company's ships; and had closely observed the habits of the Dutch, even acquiring no small part of them himself. Returning again to the Cape in the ships directed for Holland, he remained for some time in European dress amongst our countrymen, but finally went back to the Capemen, making them fully acquainted with the habits and customs of the Dutch and the nature of their weapons. He and another doughty warrior, called Carabinga by the Hottentots and Flat-Nose by the Dutch, [3]) were always outstanding in battle. They took the lead in all the attacks, and owing to their remarkable agility could never be caught, not even by secret watches of men on horse or on foot.

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[1]) Governor-General of Netherlands India, to Batavia, whence he returned in March 1668, rejoicing in the name of Anthony (D. March 31, 1666; May 18, 1668); altogether, therefore, he was away less than a year, and not "four or five years" as stated by Dapper. On his return he was employed as an interpreter, but one night early in Feb. 1669 he disappeared from the Fort, and the next that was heard of him was that he had been recognized as the leader of a party of plunderers (D. Feb. 7, 1659; May 18, 1668; Thunb. op. cit., 82). After the end of the war he came back to live at the Fort, and is mentioned in 1681 as an official interpreter once more (cf. D. May 18, 1681). He died Dec. 18, 1683, "by whose death", says Wagenaar, "none of us will have cause to grieve, as he has been, in many respects, a mischievous and malicious man towards the Company" (Moodie, op. cit., 272).

[2]) Mentioned by van Riebeeck (D. Aug. 5, 1658) as one of those "who as a rule gave us the most trouble, having always been present everywhere as the principal champions in the war against us".

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One morning in June 1659, after the war had already lasted three months, five Hottentots (including this Doman) were overtaken by five of our horsemen as they were running off with two cattle which they had stolen from a certain free burgher. A sharp skirmish ensued. The Hottentots, seeing no possible means of flight nor desiring any mercy, defended themselves valiantly. They wounded two of the horsemen, one through the arm and under the lower ribs, and the other in the spine. But our countrymen repaid the debt by wounding three of them with the gun, and stabbing the other two dead with their own weapons. One of the three who were shot, a man named Eykamma, was taken to the Fort on a horse, with his neck pierced, his leg shattered, and a severe wound in the head; but Doman, with the other, escaped by jumping over a stream eight feet wide, after which flight proved their best weapon and salvation.[14]

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The wounded Eykamma, brought into the Fort, was asked why his people had made war against our countrymen, and tried to cause damage everywhere by killing, plundering and burning. Well-nigh overcome by the pain of his severe wounds, he replied by asking why the Dutch had ploughed over the land of the Hottentots, and sought to take the bread out of their mouth by sowing corn on the lands to which they had to drive their cattle for pasture; adding that they had never had other or better grazing grounds. The reason for all their attacks, he continued, was nothing else than to revenge themselves for the harm and injustice done to them: since they not only were commanded to keep away from certain of their grazing grounds, which they had always possessed undisturbed and only allowed us at first to use as a refreshment station, but they also saw their lands divided out amongst us without their knowledge by the heads of the settlement, and boundaries put up within which they might not pasture. He asked finally what we would have done had the same thing happened to us. Moreover, he added, they observed how we were strengthening ourselves daily with fortifications and bulwarks, which according to their way of thinking could have no other object than to bring them and all that was theirs under our authority and domination.[15] To this our men replied:

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and that everywhere with houses and plantations we endeavoured to establish ourselves so permanently as if we intended never to leave again, but take permanent possession of this Cape land (which had belonged to them during all the centuries) for our sole use; yea! to such an extent, that their cattle could not come and drink at the fresh water without going over the corn lands, which we did not like them to do", etc. (Letters dep., III, 136.)

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leet en ongelijk, hen aengedaen, te wreken: naerdien sy niet alleen verbodt kregen zich t'onthouden van deze en gene wey-plaetsen voor hun vee, daerse die van alle eeuwen her onbemoeit besien, en ons in den beginne maer toegelaten hadden, de landen te gebruiken tot een verversch-plaetse; maer sagen ook hun landeryen, sonder hen te kennen, onder d'onsen door d'opperhoofden wierden uitgedeelt, en hen palen gestelt, binnen de welke sy niet mogten weiden; vragende eindelijk of ons sulx geschiede, hoe wy ons in dat stuk souden dragen? vernamen daer en boven, hoe wy ons dagelix van vest en bolwerken versterkten, het welk, huns bedunkens, tot geen ander einde te sullen strekken, dan om hen en 't hunne allengs onder gebiet, en de voet op den nek te krijgen. Zy hadden, gaven d'onsen weer tot antwoort, dit lant ontrent de kaep, door den oorlogh nu t'eenemaal verloren, en nott derhalve hunne gedachten daer over te laten gaen het zelve by vrede of oorlog te sullen weder krijgen.

De laetste rede van desen *Eykamma*, die ten resten daghe quam t'overlijden, was, dat hy slechts een gering persoon was, maer men sijnen overste daer over aen het Fort t'ontbieden hadde, en met die de saken t'overleggen, om elk het sijn te herstellen, of soodanigh, als het beste kunde gevonden worden, tot staken van het onderling [illegible] en hinder doen. Dit dan voor goet gekeurt, wierden twee of drie Neerlanders uitgesonden, met verslag aen den Overste Goqueus om in het Fort te komen, en onder elkandre een verdragh van vrede op te rechten. Dan alles wierd vergeefs aangewent: want schoon onder hen door den voorverhaelden aenslag, wel een schrik gebragt was, sy voerden echter, daer sy kans sagen, met de wapenen even heftigh voort, sulx men geen middel wist te beramen, om dit geschil ten oorbaerste te beslechten. Weinigh holp ook het stellen

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[*]) This statement was actually made not to Eykamma but to the Cappemen when they came to sue for peace. Van Riebeeck says: "They pressed this point so hard that their lands should be evacuated by us, that we were finally compelled to say, that in consequence of the war made against us, they had completely forfeited their rights, and that we were not inclined to restore them, as the country had become the property of the Company by the sword and the rights of war" (*Letters dep.*, II, 186; cf. D., April 8, 1660.)

[**]) Once more Dapper is inaccurate. Eykamma was captured on July 19, and died in the Fort on Tuesday, Aug. 12, 1658 (cf. D. *ad dd.*).

[***]) This famous character, whose Hottentot name is always given by van Riebeeck as Autshumao, had been with the English to Bantam before the establishment of the Dutch settlement at the Cape, had picked up some "broken English", and later also

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"your people have now once for all lost the land around the Cape through war, and you must accordingly never dwell on the idea of getting it back again through peace or through war."[10] 721

Eykamma died on the sixth day.[11] His last words were that he was only an insignificant person, but that he thought we should summon his chief to the Fort and discuss with the latter the possibility of restoring to each what was his, or of making whatever arrangement might be found best to put an end to the reciprocal damage and inconvenience. This being approved, two or three Dutchmen were sent to request Chief Gogosoa to come to the Fort, so that a mutual treaty of peace could be established. But the attempt was all in vain; for although the blow mentioned above had scared them, they nevertheless carried on fighting with the same vehemence wherever they saw a chance, so that we could think of no means of bringing this dispute to the most suitable close. It also helped but little to place good guards everywhere among the free farmers living about an hour or two from the Fort, since these Hottentots, owing to their great agility and swiftness, were able to drive away from our countrymen the cattle and sheep which went out to graze by day, and to carry them off without ever being overtaken.

This war, in which our countrymen were killed, plundered and robbed by the savages, had already lasted ten or eleven months before the dispute was settled in the following way. A certain Hottentot of importance, known to our countrymen as Harry and to his own people as Kamcemoesa,[12] had been banished to Robben Island for some offence committed against us. One dark night, after a stay of three months 728 159

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learned some words of Dutch from the sailors of the wrecked "Haarlem." In consequence, van Riebeeck used him as an interpreter in the cattle trade, but as he obviously served his own interests rather than those of the Dutch, he soon gave rise to dissatisfaction. He deserted the Fort in Oct. 1658, after a Dutch shepherd had been murdered by some of his Hottentots, and did not reappear until June 1660, when for reasons of policy he was received back into favour. Once more his interference led to a disruption of the cattle trade, and the signs of his complicity in cattle thefts from the Dutch became so evident that at last, in July 1658, he was banished to Robben Island and all the cattle which he had appropriated for himself confiscated. He was brought back the following year to guide the Dutch to the camps of the enemy Hottentot tribes, but failed to do so, and was sent back to the island, whence he subsequently escaped. After the war he again frequented the Fort, and died soon after van Riebeeck left the Cape, some time in 1662. (D. passim; cf. Bosman, "Eik die Hoogvlei van 'n Hottentot," Tydskrif vir Wetenskap en Kuns, x, 140-61.) 728 159

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on the island, he and another Hottentot[33]) managed to make land in a leaky fishing-skiff provided with two oars, the wind favouring them. They found the settlements of their fellow Gorachouquas and Goringhaiquas again erected in the vicinity. The flight of these two savages was reported to Governor Riebeeck after a few days by a certain free burgher of Saldanha Bay,[34]) who came sailing from there. On the following day the Governor sent out six Dutchmen to go seeking along the shore until they came across the skiff or any sign of it. The men set out, with provisions of food for four or five days, and on the next day, just about eleven miles from the Fort, found the skiff lying high and dry in a pretty little sand bay, with the oars by it and some grass inside, as if someone had slept there at night. But they saw no people thereabouts, nor any Hottentots on the whole trip, although rhinoceros, elephants and other wild beasts were observed often enough. After a trip of four days, these six men at last came back to the Fort, without having achieved their object, and told the Governor of their adventure.[35])

[34]

At long last, in the month of February, 1660, the aforesaid Harry or Kammemoes came to the Fort with the Chief Chore, accompanied by thirteen fat cattle and more than a hundred other savages, all unarmed.[36]) They entreated that we should be willing to accept these fat cattle as a token of friendship, and that they should again be permitted to visit us as before. In addition they agreed to let us plough the land within three hours' journey of the Fort with corn and other seed, but on condition that we did not plough up any more land than was already under cultivation. As soon as this compact had been concluded on both sides by word of mouth, the Hottentots were regaled in the Fort with bread, tobacco and brandy, from which they made themselves dead drunk. The others, as soon as they learned that the dispute was settled, also came running

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[33]) This man was a Gorachouquas spy captured July 13, 1658, and used without success to guide Harry and the Dutch to the camping-places of his people. He was sent to Robben Island on Oct. 8, where Harry followed him to Oct. 30 (D. et alii).

[34]) D., Dec. 8, 1659. The escape had taken place "8 or 10 days" before.

[35]) Cf. D., Dec. 9-13, 1659.

[36]) Dapper's information is incorrect. The first part was concluded on April 3-4 with the Capemen and their chief Gogosoa (D., et alii). Chore, "with a retinue of about 100 men, among them the oldest and principal of the tribe, bringing with them 13 head of cattle fairly old and young," did not come to sue for peace until a month later (D., May 5, 1660).

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out of their villages with their women and children, until there were about two or three hundred of them, men, women and children, in and about the Fort. 728 159

After a short while Goqueoa himself, chief of the Goringhaiquas (Capemen), came with the request that he too wished to lay down his weapons together with Chief Chore. And now the Fort became so crowded that there was scarcely room to stand.[*]) Then at the command of Governor Riebeeck a whole cask full of brandy, with a wooden cup in it, was put down in the midst of all the Hottentots. Everyone now began to make good cheer, and to enjoy himself by drinking heartily. The women, too, who were all squalling down with their children, swilled down the brandy like water; although some, out of innocence, drank nothing at all, and others only a little. 728 [522] 728 273

When the men began to get giddy and their legs to stagger, so that often they fell to the ground, about two or three hundred pieces of tobacco, each an inch wide, were flung amongst them by handfuls to be scrambled for. Whereupon there ensued such a great clamour and din amongst them that they almost drowned all hearing, and the ringing of the ears became scarcely tolerable. Their uproar was no less violent when after that the same thing was done with bread. After all this scrambling was over, and they had drunk themselves full and were tipsy with the wine, they began to dance and jump about continuously with strange gestures and in a peculiar manner, almost like the bakers over here work the dough in the trays with their feet, by stamping, now with the one foot and then with the other, their buttocks sticking out, and the head always inclined on the one side to the ground. The women were no less jolly during the dancing of the men, clapping their hands and all along singing the self-same song of ho, ho, ho, ho, for wellnigh two hours on end. The sound of this singing and handclapping of the women could easily be heard a gunshot away from the Fort. They shout loudly and make an uproar in the same way at night, whenever they observe the approach of some wild beast like the lion or leopard, so that the beast, terrified by the unfamiliar din, slinks away. 728 152 728 535 [533]

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*) The description that follows agrees fairly closely with the account given in D., May 6, 1652.

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Na het befrijven van al deze vrolijkheden, wierden d'oversten met rode kralen, kopere stokken, en platen, en elk daer en boven met een rolletje tabak beschonken; maer de gemene *Hottentots* moesten zich met het voorseide onthael vernoegt houden: waer op zy alle gezamentlijk, na dat een parthye dien nacht in het Fort geslapen had, weder vertrokken, uitgezeit, de voornoemde *Herry*, die noch drie of vier daegen daer verbleef.

De zelve *Herry* spreekt mede een weinigh Engelsch, geleert door het verkeren met d'Engelschen in *Bantam* in Indiën, daer d'Engelschen een vastigheit hebben, derwaerts hy van de kaep met een Engelsch schip over gevaren was; maer komende naderhant met een schip weer aen de kaep, begaf hy zich weder onder zijn volk.

Cochoquas of Saldanhars.

De *Kochoquas* of *Saldanhars*, also by d'onsen genoemt, om dat zich altijts meest ontrent en in de dalen van de *SaldanAabay* hebben onthouden, gelegen achtien mijlen Noord-westwaerts van de kaep, leggen in vijf of zestien negeryen verdeilt, elk ontrent een vierendeel uurs van elkandre, en bewonen met hun allen ontrent vier hondert, of vier hondert en vijftigh huisen. Ieder negerye bestaet uit dertig, ses-en-dertig, veertig en vijftig huisen, meer en minder, alle in 't ronde gezet, en een weinig van elkandre, daer binnen, verzta binnen ieder negerye, de *Saldanhars* hun vee in bewaringh stellen.

Zy besitten een groote menighte van schone beesten, wel over de hondert duizent, en ontrent twee hondert duizent schapen, die geen wol, maer langachtigh gekleurt hair op 't lijf hebben.

Al de *Kochoquas*, of *Saldanhars*, staen onder eenen overste of koning, met den tijtel van *Koehque*, dat gezeit is, een koning van 't Hottentots geslacht, die op ontrent vijftigh mijlen van de kaep wonen, als de *Gorachouquas*, of Tabaks-dieven, desgelijks de *Gortinghoiquas* of Kaepmans,

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159 [*]) Bantam forms the western end of Java. An English station was established there as early as 1602, but the Dutch ultimately gained the upper hand and took possession of the district in 1683. If Herry accompanied an English ship there, it must have been nearer 1640 than 1630.

619 [**]) Also mentioned in the records as Cochoquas, Kochehoqua, etc., a name which Wuras (op. cit., 288) interprets as "sheep owners". Van Riebeeck says of them that "the tribe consists of some thousands of men, and generally occupies the country in the middle, opposite to us, at the foot of the African Mountain range, extending from about False Bay to Saldanha Bay. They,

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After the conclusion of all these festivities, the chiefs were presented with red coral beads, copper sticks and copper plates, and each one in addition with a roll of tobacco. But the common Hottentots had to remain content with the entertainment just described. Then, after some had slept for the night in the Fort, they all again went away together, except for the above-named Harry, who remained there for another three or four days. This Harry also speaks a little English, which he learned through intercourse with the English at Bantam in India, where they have a fortress to which he sailed from the Cape in an English ship;[***] but returning again later on to the Cape, he once more rejoined his people.

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Cochoquas or Saldanhars.

The Kochoquas[***] are called Saldanhars by our countrymen, because they have always dwelt mostly near and in the valleys of Saldanha Bay, eighteen miles north-west of the Cape. They are settled in fifteen or sixteen different villages, about a quarter of an hour's distance from one another, and all told inhabit four hundred or four hundred and fifty huts. Each village consists of thirty, thirty-six, forty or fifty huts, more or less, all placed in a circle a little distance apart. The Saldanhars for safety keep their cattle in the centre of the village (at night). They own a large collection of cattle, well over a hundred thousand in number, and about two hundred thousand sheep, which instead of wool have longish coloured hair on the body.

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All the Kochoquas or Saldanhars are under a chief or king with the title of *hoehgur*, which means a king of the nation of Hottentots living up to within about fifty miles from the Cape, such as the Gorachouquas or Tobacco Thieves, together with the Goringhaiquas or Capemen,

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however, do not always remain in one spot, but move about from one place to another for a change of pasture" (*Letters dep.*, III, 240). Elsewhere he speaks of them as having "cattle like grass on the field" (*Letters dep.*, III, 82). They consisted of two divisions, one under Cedasoa, the other under Gommona; and it is evident from the records that on occasion these divisions acted independently of each other (e.g. D., June 30, 1656). Cedasoa claimed to be "paramount chief" of the Kochoquas, Chariguriquas, and the Peninsula tribes already mentioned (D., Dec. 1, 1661). The main headquarters of Cedasoa was near Mosselbank River, on the west of Paardeberg, and that of Gommona on the Berg River near the modern Riebeek Kasteel; but they often wandered far away, even much beyond the pasture-lands of the tribe next to them. (Maingard, *S. Afr. J. Sci.*, xxviii, 486).

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C60 tur [9] aliqui. Ili porro tabacum ab unguiculis (nam octimestribus minores infantulos fumantes saepe numero videre est,) adeo enormiter appetunt, ut, ubi legibus servitioque soluti degunt perpetuo, servire tamen malint, quam tabaco egere, toto saepe die pro exigua *Nicotianae* herbae portione ad nutum heri famulantes, prodigi ac insatiabiles belluones. Feminae autem à parcius vivere, nec bubulam, nec lac dulce, ovillam quandoque gustare cogun-tur: hae enim adeo despectui illis sunt. Sed illorum ingeniosa gula est; quippe boni malive memoria mirabiliter polleni impavidae ad periculum mentes, suique securae, atque facto contentae suo; etiamsi extrema pauperie premantur, vel fertilibri grege abundent, semper libera. Ili tamen notorum aliquis vivat egenus, levi quadam commiserationis specie tanguntur (atque haec inter tot enormia vitia coruscat virtus) eosque à vitulum pecoribus orbato impertiunt. In alias transire sententias, quris semel imbuti videntur, difficillimi.

[9] Aurum & argentum non perinde ac reliqui mortales, appetunt; quippe ibidem divitiarum cupido, ubi & usus. Imo in his plus saepe profecit vitiorum ignoratio, quam in aliis virtutis cognitio. Atque ita sub molliori coelo immanis posse esse ingenia, patet.

[9] Ut Bevervicius in Gemmar. medit. &c. aliique. (Beverwicius, for instance, in his *Treasury of Health*, and others.) (Joh. van Beverwijk's *Warekens der Ouderen-Konste, beschreeven in dren Schrift der Gesondheyt*, etc. Amsterdam, 1672. On page 8 we read: In dien tijd hadden sy noch een ander gebruyck, te weten, groote mallegheyt in Spijs en Dranck, en van beyde luttel verscheydenheyt. *E.F.*)

[9] Just. de Scythis (Justin on the Scythians.) (The whole passage from earum to servitio copulis is taken, with only the slightest verbal alterations, from Justin. *E.F.*)

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159 [*] This well-known figure of the early Cape settlement was a niece of the equally notorious Harry (see above, p. 17) and a sister-in-law of the Kochoqua chief Oedasoa. Her native name is given as Krotoa. She was taken into the service of the van Riebeeck family when after the Dutch settled at the Cape, and there learned to speak Dutch so well that she was used not only as interpreter about her people, but also as an interpreter. In 1657 she was said to be "about 15 or 16 years old". She was baptised soon after the arrival of Commander Wagenaer (1662) and married (June 5, 1664) to the engineer Pieter van Meerhoff, the Commander providing them with a bridal feast and presenting the bridegroom to the rank of surgeon. Her subsequent career disappointed all the hopes of the local officials, and is best summarised in the obituary record made in the official journal on her death, which took place the year after her Master's visit. The entry reads: "This day departed this life, a certain female Hotten-

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The women live more sparingly; they are not allowed beef, nor fresh milk, but mutton occasionally. So much do they despise the women.

But gluttons as they are they are not without intelligence. Their minds are wonderfully powerful in remembering a kindness or an injury, fearless of danger, confident in themselves, and contented with their lot. Whether they are urged by dire poverty or blessed with a prosperous flock, they are always the same. But if one of the more distinguished should be living in want, they are touched by a slight feeling of pity (and in the setting of their enormous vices this virtue flashes like a jewel) and contribute a sheep or a calf to the man bereft of flocks and herds. When they have once formed an opinion they are very slow to change their minds. They do not covet gold or silver like other mortals; in truth the desire of riches exists only where they are in use; and ignorance of vice is often of more service among them than knowledge of virtue among other people. To sum up they afford a clear proof that even a mild climate can produce monstrous dispositions.

Among this savage and depraved people some are distinguished for shrewd and noble understanding. I have spoken for instance with three Hottentot women: one, Anna[*], was a civil, modest lady, of rational discourse, who, being pretty well acquainted with the Dutch and Portuguese tongues unbidden to me many secrets of her race; the second, Cornelia, having exchanged her impious ignorance of

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[*] ... named Eva, long ago taken from the African bread to her ... brother childhood by the Hon: van Riebeeck, and educated in his house as well as brought to the knowledge of the Christian faith, and being thus transformed from a female Barbarian almost into a Netherland woman, was married to a certain Chief Surgeon of this Residency, by whom she had three children still living, and some others which had died. Since his death however at Madagascar, she had brought forth as many illegitimate ones, and for the rest, led such an irregular life, that for a long while the desire would have existed of getting rid of her, had it not been for the hope of the conversion of this brutal aboriginal, which was always still hovering between. Hence in order not to be accused of tolerating her adulterous and debauched life, she had at various times been relegated to Robben Island, where, though she could obtain no drink, she abandoned herself to immorality. Protracted reformation induced the Authorities many times to call her back to the Cape, but as soon as she returned, she, like the dogs, always returned to her own vomit, so that finally she quenched the fire of her sensuality by death, affording a manifest example that nature, however slowly and feebly assisted by implanted principles, nevertheless of its own vices triumphing over all precepts, again rushes back to its inborn cruelties" (D., July 28, 1676). The entry for the following day tells us that, "the body of the deceased Hottentot, Eva, was, notwithstanding her unchristian life, buried to-day according to Christian usage in the church of the new Castle".

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Inter hos saevum corruptumque genus plerique vafra subtilitate polleni: ille tribus *Hottentotticis* locutus sum feminis, alteri *Arvae*, quae urbana, casta, eloquens, *Belgicam* ac *Lusitanicam* satis accurate calleat linguam, plurima gentis hujus mysteria mihi aperiebat; alteri *Cornetiae*, impiam cultus ignorantiam Christianismo mutavit, nostrati quodam nupta *chirurgo*, culpandam agit vitam, saepius ejul; tertiae [1] *Sarae* nomen fuit, quae desperabunda laqueo vitam finivit, quod quidam ex nostratibus juveo, ut lascivae libertas indulgeret, connubiale vinculum pollicitatus, promissa cecidisset.

CAP. XV.

De Moribus.

[2] Ethicus hi *Barbari* & cacoethes *Ethnici* haec tantum, in quae caecus naturae impetus eos unice impellit, inclinant: eundem in sedendo, quem matrum uteris inclusi fortus, modum tenent, in genus caput, alvis complexum, incurvantes. Mulieribus servus contemtui ille est. Mortuos tridenos ejulatu deplorant, maritus feminaque defuncti caedem circumsedentibus. Cadavera ejusmodi inhumant cavernis, & lapide tegunt. Singulis lunationibus declitis, a posteriori planet Venus; femina viro altius collocata in lecto, marito cubiculari luculenta satis: deque bestiarum more in matrem rumi amplexus.

1) De qua sup. quam saepius chirurgo dimissam. (Concerning whom see above. She was the one who loved the surgeon dismissed.)

2) Degenerae humani ritus inquit de Africanis Plin. lib. 5. c. 8. (Pliny in connection with the Africans has described the ways of degraded humanity, lib. v. chap. 8.)

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1) This must be the woman of whom Valentijn says (op. cit., 180): "In 1706 I spoke to an old Hottentot woman named Cornelia, who after living for many years in the house of the first Cape Commander, Van Riebeeck, went back again to her own people, although still in the quite excellent Dutch, and apart from her native dress and animal skins was an civil and well mannered as to call forth astonishment. She then appeared to me somewhere between 90 and 95 years old, and could recall all the Cape governors to mind." The description Ten Rhyne gives of her is more in keeping with the known reputation of Eva than of this woman, and I am inclined to believe that he has confused the two.

2) It is unfortunate for Ten Rhyne's reputation that he did not consult the official records before claiming to have met this woman. She committed suicide in December, 1671, almost two

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religion for Christianity, married a Dutch surgeon, and now lives a scandalous life, having been often banished from the Fort[11]); the third was called Sarah, and she hanged herself in despair because a loose Dutchman, in order to have free enjoyment of her, promised her marriage but failed of his word[12]).

CHAP. XV.

Their Habits.

These lawless barbarians and immoral pagans practise only those habits to which a blind impulse of nature irresistibly impels them. They take the same position in sitting as a foetus enclosed in the mother's womb, bowing the head upon the knees and embracing it with the elbows. They despise the female sex. They mourn their dead with lamentations for three days, both men and women sitting round the hut of the deceased. They dig a grave to inter the corpse, and cover it with a stone. Abandoned as they are to every vice, they practise the rite of Venus *a posteriori*; the woman rests upon her side higher up than the man, while he reclines in the hollow that serves him for a bed. Thus after the fashion of the beasts they rush on their mutual embrace.

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years before his arrival at the Cape! An inquest was duly held, but its report is unfortunately too long to be quoted here in full. It is reprinted in Moodie's *Records*, pp. 213-16, to which reference may be made by those curious to ascertain the contemporary attitude of the court towards suicides. The entry in the official journal omits most of the surrounding reflections of the court, but is sufficiently interesting to justify reproduction: "This morning, very early, came to our ears that a certain Hottentot girl, about 24 years old, who had since her early childhood, been respectably educated here by civilized burghers, carefully taught the Dutch language, and trained in burgher manners, had, without our being able to discover any reasons, hanged herself in the sheep pen of a certain burgher by means of her 'kaross' laid. An inquest was held on the body by the Fiscal, in the presence of Commissioners, but no wounds were found on the body, so that she died from suffocation . . . . According to resolution of the Council, the body of the female Hottentot was towards evening dragged by a donkey to the gallows, and there, as a loathing of such abominations, placed with the head in a fork, and hanged between Heaven and Earth." (D., Dec. 18, 1671.) Three weeks later the Journal contains the following further entries: "Discovered this morning that the fork on which the female Hottentot had been hanged had been taken down and fallen over. Careful inquiry failed to discover the author" (Jan. 10, 1672). On the following day, "Towards evening, in order to carry out the sentence, the above-mentioned female Hottentot was again lifted on the fork." (Jan. 11, 1672.)